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# The Communist Manifesto: Annotations (Second Place)

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## Sismondi

When Marx mentions “Sismondi,” he is referring to Jean Charles Leonard Simonde de Sismondi. Marx and many others, including Hegel, were greatly influenced by Sismondi (Pappe, 252). Sismondi found two classes in society: the workers and the business owners and wanted government to help equalize these two classes (“Sismonde”, 158). This suggestion by Sismondi is close to the suggestion that Marx has in the *Manifesto*. Sismondi grew up around the times of the French Revolution and the Industrial Revolution (“Republicanism”, 101-102). He lived from 1773 to 1842 (Pappe, 251). Sismondi’s family was exiled multiple times from different countries (“Republicanism”, 101). Urbinati also points out that he was from an aristocratic family who were also republicans (“Republicanism”, 101). Sismondi knew how the idea of liberty had changed over time, and he had an understanding of economics (Pappe, 252). Urbinati gives Sismondi’s idea of liberty: “liberty was the highest good and entailed individual enjoyment of civil liberty under a written constitution that divided, regulated and limited state powers” (“Sismonde”, 155). Sismondi respected Adam Smith for his ideas but did not agree with him (“Sismonde”, 155). According to Urbinati in “Republicanism after the French Revolution,” the republicans had many ideas that were contrary to the ideas of those who supported democracy (101). It was also argued that Sismondi believed that democracy brought either violence or tyranny (“Republicanism”, 106). Mostly, Sismondi disliked the idea of popular sovereignty (“Republicanism”, 106). Urbinati writes in “Sismonde de Sismondi’s Aristocratic Republicanism” that Sismondi thought that popular sovereignty led to those who were outnumbered being controlled by the majority.

### Bibliography:

Pappe, H. O. “Sismondi’s System of Liberty.” *Journal of History of Ideas* 40 no. 2 (1979): 251 – 66.

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Urbinati, Nadia. “Sismonde de Sismondi’s Aristocratic Republicanism.” *European Journal of Political Theory* 12, no. 2 (April 2013): 153 – 74.

## **Capital is, therefore, not a personal, it is a social power**

Marx places emphasis on capital throughout *The Manifesto*. Aguilar points out that Marx believes the capitalist economic system depends on how capital grows within the society (430). Marx argues that capital is the indirect product of the proletariat's work and is the most important thing in a capitalist society (Aguilar, 429). Similar to this point, Marx writes in *Wage-Labor and Capital*, "The existence of a class which possesses nothing but the ability to work is a necessary presupposition of capital" (36). Based on Marx's beliefs that capital is necessary for capitalism (Aguilar, 430) and that there must be a group of people who must sell their labor (Marx, 36), if there was no group with the need to sell their labor then the society would not be able to produce capital, and, therefore, the society would be unable to have a capitalist economy. Marx points out that the workers' wages are based on the amount of training that the worker needed before he or she was able to do the job successfully (31); therefore, as he also points out, in most factory jobs, the wage was just enough for the worker to continue to survive (31). Starosta states that whatever the worker buys must make him or her more able to work the next day (331). Marx argues that wages increasing will not help the workers gain more power in society because when wages increase the business's capital also increases to an even greater extent (48). So, on the contrary, Marx writes "The social gulf which separates him [the worker] from the capitalist has widened" (48). Marx argues that "as an independent social *power*, i.e., as the power of a *part of society*, it [capital] maintains and multiplies itself by means of its *exchange for direct, living labor power*." (36). Thus, having capital and, therefore, the ability to create jobs gives the bourgeoisie complete control over the working class and over the economy.

### **Bibliography:**

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## French Legitimists

French legitimists were a political party during the eighteenth and nineteenth century. Around 1789 when a group of republicans controversially overthrew the monarchy, the legitimists fought to restore the monarch to power (Simpson, 486). The legitimists wanted to form a new aristocracy, which would be similar to the old aristocracy and include the members of the bourgeois class (Locke, 146). Like in the old aristocracy, the new aristocracy that the legitimists wanted would be one where the one's family's position mattered. According to Locke, over half of the legitimist deputies' families were members of the aristocracy in 1789 (56). The legitimists' main measure of wealth was in how much land they owned (Locke, 100). Locke also writes that for the aristocrats, buying land was a mission that they pursued for their whole lives (100). The legitimists believed that land was the best way to keep the fortune (Locke, 105). The legitimists were different than the bourgeois class (Locke, 73). In fact, Locke points out that the bourgeois and the aristocrats may have had tension between them (148). Kale points out that legitimists were often seen as unwilling to compromise with other groups (666). The bourgeois class mostly lived in the city, while the legitimists were living on large areas of land in the country (Locke, 73-74). The legitimists saw a good person as "a particular factory owner who gave employment and occupied himself with the welfare of his workers" (Locke, 148), which is contrary to how many members of the bourgeois class ran their factories. The bourgeois owned less land than the aristocrats; however, they owned greater amounts of other types of things (Locke, 101). Locke also explains how the legitimist deputies were not involved in businesses or factories unlike the members of the bourgeois class (103). Marx mentions the French Legitimists in order to show that the party is looking to bring back the old feudal society. Marx believes that feudalism is not able to return, so the party is only looking to bring back the past.

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- Kale, Steven D. "French Legitimists and the Politics of Abstention, 1830-1870." *French Historical Studies* 20, no. 4 (Fall 1997).
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## Capital

In ancient Rome and ancient Greece, capital was often associated with wealth (Hodgson, 1064). During the eighteenth century, capital was seen as material goods, especially silver, gold, and sometimes money (Hodgson, 1065). Capital can take other forms too such as people (Hodgson, 1065). Marx pointed this out when he wrote, “Capital consists of raw materials, instruments of labor, and means of subsistence of all kinds” (Marx, 33). For example, Adam Smith believed that “labour power” is a form of capital (Hodgson, 1066). By “labour power” Smith means the number of workers that are hired by a factory or business. The number of workers that a company is directly related to the success of the company. Marx “divided capital into ‘fixed’ and ‘variable’ forms” (Hodgson, 1066). The variable forms of capital would include people because a person is only worth as much as they can produce, which can change based on their age, physical condition, and other things. The fixed forms of capital would include land, buildings, and a person’s abilities because the value does not waiver as much as the value of a person (Hodgson 1065). Marx commented in *Wage- Labor and Capital* that having capital is related to having profits increase (33). In this context, Marx is writing about the rising profits of the businesses. These profits can be used by the business owner to expand the business. Carver writes that Marx thought capital was the “relationship of money and commodities” (45). Since money can be capital as Hodgson pointed out, when money or capital is exchanged for a service or a product then the capital becomes a commodity (Hoca, 425). Hoca restated this saying that capital as a commodity is “any kind of financial investment made by the owner of capital” (425).

### Bibliography:

Carver, Terrell. *The Postmodern Marx*. N.p. : Manchester UP, 1998.

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Maggie Mahoney

The general research topic for my First Year Seminar was *The Communist Manifesto*, which was the main text for the class. We each did four annotations. I picked three of my four topics, and I was assigned the fourth topic. I started my research for most of my annotations by looking up keywords in the topic. I found all of my sources, both books and articles, through Xavier library's online database. When I was looking for sources, I would try searching using different keywords and seeing what sources would come up. I would look at the titles of the articles and books to see if any seemed to be related; if I found one, I would read the abstract or summary then decide if I wanted to get the whole article or borrow the book. Once I received the article or book, I would lightly read through it to get a better idea of what information I could use from the source.

I borrowed *The Postmodern Marx* from the library and used Ohio Link to borrow *Wage Labor and Capital*. I found *The Postmodern Marx* on the online database and looked at its table of contents which looked relevant to my research especially Marx's view of capital. I knew of Marx's book *Wage Labor and Capital* because I had seen references to it in my other research. Based on what I had seen, I thought it may be a good source to get a brief explanation of Marx's economic theory.

Dr. Gottlieb helped me with my research. We talked about how I could search in the library's database to refine the searches because Marx had a multi-volume work *Capital* which would come up if I just searched Marx and capital. He also mentioned how Adam Smith and David Ricardo were economists who influenced Marx's economic theory so their work may help me understand Marx's work. I looked up some of their work to use as background information, and I also looked at their connections to Marx.

Through this research project, I learned how to be more effective in looking for relevant sources in the online database. I also learned how to judge sources once I received them in order to tell if the source would be helpful. To improve my research, I could have requested suggestions from the library staff for other possible opportunities to advance my research.